

From the Voice of Freedom.

W. L. Garrison---Vt. Chronicle, &c.

Some of the readers of the Voice may think from my remarks respecting the battery opened upon W. L. Garrison, as in part published this week, that I am for dismissing the matter, Church, and literary questions in this paper. I can assure you that such is not my intention, and furthermore, that the members of the Executive Committee do not understand this to be the organ for discussing the merits of either of the above questions. The reason of my naming Mr. Garrison as being attacked, is, because he seems to be more conspicuous and more dreaded by the masses than any other name, and because he seemed to have been selected by the editors of the Chronicle as the representative of at least a goodly number of abolitionists. And it is not necessary to name more than one man on each side, to get at a principle. For if Nathaniel E. Johnson (editor of the Vt. Chronicle) is so much provoked by lecturing in behalf of the slave, by those who cannot subscribe to the thirty-nine articles of faith, as adopted by Presbyterians, because of his belief, then, we have a rule of action laid down, by which all other Presbyterians must be judged. So on the other hand, if W. L. Garrison, or any one else, who is a Unitarian, and not Unitarian enough to suit the first, in turn they must be debared the use of all the meeting-houses belonging to those denominations which call themselves Evangelical or Orthodox. I think it is high time this principle was investigated. If it be true that Mr. Garrison is an infidel, as he frequently has been called, then just bring on your Bible, and show his infidelity in such a clear light, that the people will see it, and I'll engage that he will trouble people but little more on those points. I know W. L. Garrison comes out strong against many points of doctrine long held by many others, and I am willing those opposed to him should deal in as strong language back, if they think that is required, in discussing the different points of doctrine; but am not willing that either should shut the other out, from pleading in behalf of the slave. But one great and strong reason I believe, why some are now battling the ministers and churches, and even the observance of the first day of the week as a divinely instituted Sabbath--a day more holy than any other, and not Unitarian enough for many who profess to be ministers of Jesus Christ will not plead the cause of the slave, while they hold in christian fellowship the slaveholder; neither will they consent to have their houses of worship used by those who are ready to present the claims of the bondmen, be the lecturers of ever so orthodox sentiments, but they must insist on the complete abolition of slavery, and in that order, to be heard, and then if they wish to address the people on the Sabbath, they are told that that is not the proper time--it is too holy a day for this business. The members of churches who are desirous of attending such meetings while their ministers preach, are told that the Sabbath should be occupied in preaching religion, and not in discussing the different points of doctrine; instead of running away to hear the abolition question discussed. How valid their reasons are, I leave to others to decide. I rejoice to know that the opposition to anti-slavery is subsiding, and I trust those who have got on the right side will not complain at these remarks.

From the New-Bedford Mercury.

The Poles and the American Slaves.

FRIEND ANDROS: Noticing in the Register of this morning, an article upon the lectures of Major Tochnman, just concluded in this town, upon the subject of Poland, and the subsequent action of sundry churches, and numerous churches, and churches, with the recent anti-slavery meeting held here, and asking myself this question: Is that true philanthropy which manifests itself only in minor objects abroad, while it neglects those of the utmost importance at home? A Thompson can be mobbed out of the country for asking us to do a simple act of kindness, and not to neglect the poor people of sufferings is more intolerable than years of Poland's oppression, while a Tochnman can enlist the sympathies of the elite of the town for a foreign nation. I would not, if I could, lessen the sympathies of any one for a single individual, much less for that oppressed people. But why is it that we should feel so much for the poor Poles, and so little for the poor Americans, the poor despised, and down-trodden slave? Paragraph after paragraph, editorial after editorial, can appear in the papers in praise of the philanthropy of a Tochnman, while those self-sacrificing apostles of liberty, Foster, Rogers, Remond, and others, were not noticed at all by the press, during these meetings. Although not noticed by the press, they are not unnoticed by the people. At least one gentleman of property and standing, who said that one of the most devoted of the speakers ought to be whipped through the town; and upon this suggestion, a mob was raised. Was that a suggestion that embodied the feelings of the citizens of this town? I hope not. I would therefore suggest that the resolutions passed at Mechanics' Hall be amended so as to read,

Resolved, That we have listened with great pleasure and interest to the late lectures of Major Tochnman, and to the lectures of Charles L. Remond, upon American slavery and prejudice against color.

Resolved, That as Americans, in the enjoyment of free institutions, purchased in part by the valor and blood of AFRICANS, who stood shoulder to shoulder with the heroes of our revolution, we can never cease to regard with great interest, the weary, the noble struggles, and the consistent endurance of the innocent, afflicted upon our colored brethren.

Resolved, That we honor and admire the self-sacrificing philanthropy and zeal of those anti-slavery lecturers who have lately visited our town, and sympathize with them for sufferings and wrongs inflicted upon our colored brethren, one hour of which is more intolerable than years of Poland's oppression, while they have our warmest and most cordial wishes for the recovery of their inalienable rights and liberties.

Resolved, That it is well the free States should receive correct information relating to slavery and the condition of the South, which Charles L. Remond and his co-laborers are so ready to do to them our thanks for the gratification which they have afforded by their lectures, and bid them 'God speed' in their disinterested, benevolent, and patriotic labors.

Resolved, That these resolutions be communicated to Charles L. Remond, signed by the Chairman and Secretary, and published in the papers of this town.

RIGHT.

September 2.

The Hancock and Washington Association of Universalists vs. Slavery.

At a session of the above Association, held at Machias, the 14th and 15th inst. the following resolution was adopted by a unanimous vote:

Whereas, in reference to those of our brethren whom God has created with a color different from our own, a professed preacher of Universalism has recently and publicly declared, that 'if that is the gospel of universal love which we read of all the time, we are eventually holy and happy, we plainly say that we have not any learned Christ, and we veto not receive it on any body else'; we put our veto upon such a ruinous and ungodly principle: Therefore,

Resolved, That we on our part, in the name of the common Father and Saviour of all, do solemnly repudiate such a maining and limiting of the gospel of the universal love, which we read of all the time, and repudiate our principles; and further, as tending to foster that prejudice which already exists in the community, shutting out our colored brethren from the rights and privileges of society; and aiding to perpetuate that slavery which is the curse of the land.

POETRY.

For the Liberator.

LINES.

Suggested by hearing that the Town Hall had been closed against the friends of the slave, by a majority of the legal voters.

May God forgive them! It may be that they,
With those who crucified the Lord of life,
Know not that they were following the dark way
Of sin and carnal strife:

'Tis possible they thought the deed was right—
Saul deemed Heaven would his murderous course
approve;

He, closing fast his soul against the light,
Knew not that 'God is love.'

Oh! would that they who boldly imitate
His sins of bigotry and ignorance,
Might have, in their dark prisons of conceit,
Of heavenly love a glance.

It must be that they knew not what they did—
They could not thus have closed the door
Against those holy ones, who nobly plead
The cause of God's own poor.

If they had known their motives, plans, desires,
Or in their hearts received God's written will,
That broad benevolence heavenly love inspires,
They could not wish to still.

It is indeed a stretch of charity,
To think thus of the leaders—but the mass
Untaught, misguided, heedless, may not see
The bearings of the case.

But for the leaders—language hath not power
Fully the blackness of that deed to speak,
Or how they unwitting, told, that dark hour,
To crush the poor and weak.

For earthly wealth and honor, noble hearts
Have freely sold themselves to works of sin,
Turned a deaf ear to truth and love, and hushed
The monitor within.

They sinned not thus in harmless ignorance—
They knew, or had the power to know, the truth;
But love of gold had checked the free expense
Of soul they felt in youth.

And manhood's riper years, that should have filled
Their souls with holier, more expansive love,
Sadly perverted in their course, have stilled
All feeling from above.

And some who did this deed were they who count
Themselves among the followers of the Lord!
Profess to drink at Heaven's own blissful fount,
And feed upon His word!

Oh! would that Gracious Power they really knew,
That they, in forms, so much pretend to love;
Then would that that forgiving spirit show,
That cometh from above.

And where are they now found, whose warning voice
Should 'gainst all sins in thunder-tones proclaim?
Joined with the erring multitudes, alas!
To work out deeds of shame.

Their influence (what'er it may be worth)
Is to the foes of human freedom given:—
Thus Church and State combine their strength on earth,
To quench the light from heaven!

Bath, Me. H. W. H.

From the Christian Examiner.

A HYMN OF THE SEA.

By W. C. BRANT.

The sea is mighty, but a mightier aways
His restless billows. Thou, whose hands have
scoured

His boundless gulfs and built his shore, thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. The obedient waves,
To its strong motion, roll and rise and fall.

Still from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
Over the boundless blue, where, joyously,
The bright crests of innumerable waves

Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gliding from cape to cape, from isle to isle,

Or stemming towards far lands, or hastening home
From the old world. It is thy friendly breeze
That bears them, with the riches of the land,
And treasure of deep lives, till, in the port,
The shouting seamen climb and furl the sail.

But who shall hide thy tempest? who shall cease
The blast that wakes the fury of the sea?
Oh! God! thy justice makes the world turn pale,
When on the armed fleet, that royally

Bears down the surges, carrying war to smite
Some city, or invade some thoughtless realm,
Descends the fierce tornado. The vast hulks
Are whirled like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapped asunder; downward from the decks,
Downward are slung, into the faithless gulf,
Their cruel engines, and their hosts, arrayed
In trappings of the battle-field, are whelmed
By whirlpool, or dashed dead upon the rocks.
Then stand the nations still with awe, and pause,
A moment, from the bloody work of war.

These restless surges eat away the shores
Of earth's old continents, the fertile plain
Welters in shallows, headlands crumble down,
And the tide drifts the sea-sand in the streets
Of the drowned city. Thou meanwhile afar,
In the green chambers of the middle sea,
Where broadest spread the waters, and the line
Sinks deepest, while he eye beholds thy work,
Creator! thou dost teach the coral worm
To lay his mighty reefs. From age to age,
He builds beneath the waters, till, at last,
His bulwarks overtop the brine, and check
The long wave rolling from the Southern pole
To break upon Japan. 'Thou bidst the birds,
That smoulder under ocean, heave on high
The new made mountains, and uplift their peaks,
A place of refuge for the storm-driven bird.
The birds and wailing billows plant the rifts
With herb and tree; sweet fountains gush; sweet
airs

Ripple the living lakes, that, fringed with flowers,
Are gathering in the hollows. Thou dost look
On thy creation, and pronounce it good.
Its valleys, glorious with their summer green,
Praise thee in silent beauty, and its woods,
Swept by the murmuring winds of ocean, join
The murmuring shores in a perpetual hymn.

THE PATRIOT'S LAMENT.

A fearful cry it o'er through all the lands—
A cry of fearful wail! For Tyranny
Hath girded him anew, and from the free
Is wresting what is theirs; the while his hands
Are red with blood of men, who dared to claim
From their low prisons, where the creaking chain
Eat in their flesh, or Custom held in thrall
Heart, mind, and nobler spirit, till the brain
Was seared with live fire!—And yet, while wrong
Thus lifts his head, and Liberty's loud shriek
Peals through the darkened air the ocean's roar,
My voice, alas! grows faint—my hand grows weak,
And my arm falters, even while it strives—
Oh, Freedom, Freedom, for a thousand lives!

A FREEMAN'S CHOICE.

Better to sit in Freedom's hall,
With a cold damp floor and mouldering wall,
Than to bend the neck, or bow the knee,
In the proud palace of slavery!

MISCELLANY.

FREDERICK GARRISON.

Please copy the following communication from the

Oliver Branch, with the following statement.
Before its insertion in the Olive Branch, this article
was refused by the Boston Recorder, New-Eng-
land Patriot, Christian Watchman and Christian Re-
flector, all which papers, except the last, had bestowed
high praise upon the book in question, and strongly
recommended it to the Christian public.

The editor of the Recorder assigned the following
reasons for refusing to insert my article:

'This communication is inadmissible. It does not
comport with the object and design of the Boston Re-
corder. With us, the inspired word of God is not
a matter of discussion. We have examined the
subject, and satisfied our own minds; and our paper is
established to support the Christian religion, and not
to discuss the foundation on which it rests. As to the
merits of Gausson, it belongs, as a matter of discus-
sion, rather to the reviewer.'

Two or three weeks after this refusal, the editor of
the Recorder noticed the book again as follows:

'We have found some of the above mentioned facts
in Gausson on Inspiration of the Bible, a work of
sterling value; going deeply and most thoroughly into
this great subject, and written in a very attractive
style, and well worthy a place in every family in the
land. The book shows great learning without any
needless parade of it, and an eminent spirit of piety
permeates its pages. It is a most timely offering to the
American public at this time, when there are so
many loose notions abroad in regard to the sacred
volume.'

Comment upon the above facts is unnecessary. They
are, however, worthy of record and remembrance, as
additional evidences of the fact, that it does not com-
port with the object and design of the Boston Re-
corder and our other popular orthodox newspapers,
to publish the truth, when it opposes their creed or
their party.

C. K. W.

Gausson on the Plenary Inspiration of the Bible.

This book, written by a Professor in the Theological
school of Geneva, and translated by the Rev. E. N.
Kirk, was announced, before its first appearance in
English, in such an imposing manner, and has ever
since been hailed by the clergy and the religious press
with such hearty approbation, that we might reason-
ably expect to find it a work of unusual excellence;
we might reasonably expect to find it accurate, logi-
cal, and successful in proving that which it attempts
to prove. The publication of this book was a matter
of peculiar interest and satisfaction to myself, for I
had many months been searching for satisfactory in-
formation on this very point, and searching in vain.

It was my practice at that time to inquire of every
Orthodox clergyman with whom I had any conver-
sation, 'Where can I find the proof of the inspiration
of the scriptures?' Most of these gentlemen referred
me very confidently at first to the authorities usually
quoted on that subject,—to Lardner, Horne, Paley,
Dick, Parry, Dr. Woods, &c.—but when asked that
examination of these authors had shown me some
plausible considerations tending towards proof, but no
proof whatever, they knew not what else to say—
From this state of uncertainty I must, however, ex-
cept an Episcopal clergyman of Boston, who told me
that the doctrine was proved to his mind, not chiefly
by books, but by the authority of the church. Only
one of the clergymen thus asked, a man of venerable
age, and distinguished for his attainments in theologi-
cal learning, replied to my question without attempt
at evasion, 'I do not know.' Many writers, said
this gentleman, 'have treated upon the subject of in-
spiration, some more and others less satisfactorily, but
I do not know who has proved it.'

Such were the circumstances that preceded my per-
usal of Mr. Gausson's book. My expectations being
raised by the praises bestowed upon it by Dr. Woods,
and other eminent divines, I read it with great inter-
est, and particular care, examining in the Bible the
connection and true meaning of all the passages refer-
red to as proof.

Let the arguments and assertions be founded on
words rather than things, and the reasonings gener-
ally display a habit of word-catching, for I can describe
it by no better name, which reminds me of the fa-
mous syllogisms that prove that nothing is something,
and that every cat has three tails. Instances of this
will be adduced under the succeeding heads.

1st. The main argument of the book, upon which
the author chiefly rests to prove the verbal inspira-
tion of the Bible, contains a gross and obvious fallacy.
The chief idea extending from page 283 (where the
'scriptural proof' begins), to page 315, is as follows:

All the words of the prophets are given by God.
All the books of the Old and New Testaments are
prophecies.

Therefore, all the words of the Old and New Testaments
were given by God.

Our author supposes the first of these assertions to
be proved by the declaration of Peter, that 'No prop-
hecy of the scriptures is of any private interpretation;
for the prophecy came not in old time by the will
of man, but holy men of God spoke as they were
moved by the Holy Ghost;' he explains this by the
definition that a prophet is 'a man whose lips utter
the words of God;' and fortifies it by abundance of
passages like the following: 'The mouth of the Lord
of Hosts hath spoken; the Most High hath spoken.'
'The spirit of the Lord spake by me, and his word
was upon my tongue.' 'The word of God came unto
Shemuel.' 'The word of God came unto Matthew;
and the word came unto John in the wilderness,' &c. &c.

Respecting this, it is sufficient to say that the de-
claration of Peter does not prove what he infers from
it,—that his definition of the word prophet, though
true in one sense, is incorrect and entirely unauthor-
ized in the sense he ascribes to it,—and that the con-
cluding scraps from scripture no more prove verbal in-
spiration, than they prove that the invisible God has
a mouth composed of muscles and lips like ours.

Passing by this brief the many notable things
contained under this first member of the syllogism, I
wish to call particular attention to the second, which
asserts that 'All the books of the Old and New Testaments
are prophecies.' Observe how he commences
the proof of this assertion, pp. 292, 3.

'And first, all the scriptures are indiscriminately
called the word of God. This title at once, by it-
self, would be sufficient to show us that, if Isaiah com-
menced his prophecies by invoking the heavens and
the earth to hear, because the Lord had spoken—
(Isaiah 1. 2.) the same summons should address us
from all the books of the Bible, because they are all
called 'the word of God.'

We can nowhere find a single passage which per-
mits us to detach one of its parts from the others, as
less divine than they. To say that the entire book is
called 'the word of God,' is it not to attest that the very
phrases which it is composed were dictated by him?

Now, the entire Bible is not only named 'the word
of God,' it is called without distinction, the ORACLES
of God, (Rom. iii. 2.) Who does not know what the
oracles were in the opinion of the ancients? Was there
then a single word which could express more ab-
solutely a complete and verbal inspiration? And as if
this term employed by St. Paul did not suffice, we
again hear Stephen, 'filled with the Holy Ghost,' re-
ceived the living oracles, to give them to us' (Acts vii. 38.)
All the scriptures, without exception, are then a con-
tinued word of God; they are his miraculous voice,
his living oracles.'

Again he says, page 294,

'It is worthy of remark, that Jesus Christ, and the
apostles, and all the pious habitually applied the title
of prophets to all the authors of the Old Testament.
Their habitual designation of the entire scriptures was
'Moses and the prophets.'

And again, page 298,

'We quote this important passage: "Even as our
beloved brother Paul, also, according to the wisdom
given unto him, hath written unto you; as also in ALL
HIS EPISTLES, speaking in them of these things; in
which are some things hard to be understood, which
they that are unlearned and unstable wrest, as they
do also the other scriptures, unto their own destruc-
tion."

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'The apostle, in the second verse of the same chap-
ter, had already represented himself and his fellow-
apostles as occupying the same rank, and invest-
ing the same authority as the sacred writers of the
Old Testament, when he had said, 'Remember the
words which were before spoken by the holy pro-
phets, and the commandments which you have re-
ceived from the apostles of the Lord and Saviour.'—
The writings of the apostles were then what those
of the Old Testament were; and since the latter are
a WRITTEN PROPHECY, that is to say, a word en-
tirely God's, the former are nothing less.'

The above extracts form a fair specimen of Mr.
Gausson's reasoning, which must be characterized as
singularly loose, rambling, inconclusive and sophis-
tical.

All the scriptures are indiscriminately called the
word of God, he says. Where are they so called,
and by whom? The entire Bible is never so denomi-
nated by any one of its writers. The expression
'word of God,' as now commonly used, is a popular
phrase, indicating the general belief that the Bible
contains a message from God to mankind, and it can,
of course, have no such weight in the argument as our
author ascribes to it.

But he proceeds to draw inferences from the ex-
pression 'word of God,' as follows. 'If Isaiah com-
menced his prophecies by saying, "The Lord hath
spoken," the same summons should address us from
all the books of the Bible, because they are all called
the word of God.' Here the premises are insufficient
for the conclusion; the conclusion itself asserts only
that a thing should be, not that it is; and, finally, the
reason upon which the whole is based, has no weight
or authority whatever.

Again he says, 'To say that the entire book is the
word of God, is it not to attest that the very phrases
which it is composed were dictated by him?' By
no means. The phrase may be used without attest-
ing or implying any such thing.

He proceeds, 'The entire Bible is not only named
'the word of God,' (observe, this expression had no
quotation marks when it was first used, p. 293, now
it is quoted to infer the pretence that the scripture
uses it in this sense,) but it is called without distinc-
tion, THE ORACLES OF GOD. Rom. iii. 2. This is
not correct. Let us look at the passage. 'What ad-
vantage then hath the Jew? or what profit is there of
circumcision? Much every way; chiefly, because
that unto them were committed the oracles of God.'